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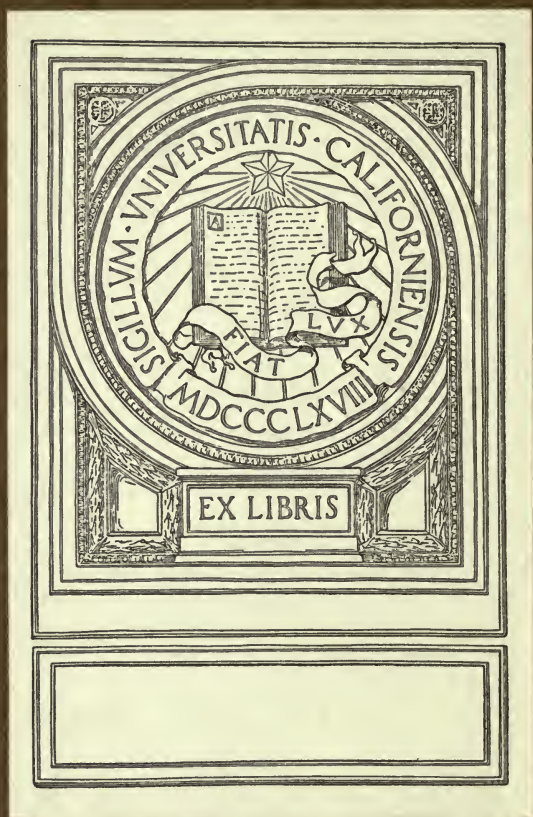


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Williston seminary

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ADDRESS,

Delivered at the

DEDICATION OF WILLISTON SEMINARY,
"

AT

EAST-HAMPTON, MASS.

DECEMBER 1, 1841.

BY REV. MARK HOPKINS, D.D.

PRESIDENT OF WILLIAMS COLLEGE.

NORTHAMPTON....J. H. BUTLER.

1841.

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TO VNU  
AIRBORNE

## A D D R E S S .

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WE are commanded to rejoice with them that do rejoice, and to weep with them that weep. This we do to some extent involuntarily. God has given us a principle of sympathy, by which families and circles of friends are affected by the joy, the grief, the hope, the fear, the indignation of one of their number; by which society, with its causes of local feeling, its neighborhood successes and reverses, its marriages and its deaths, seems but as the field over which the cloud and the sunshine are passing. Hence it is that in a population so homogeneous as that of New England, we have only to awaken feeling upon some subject of common interest, and a wave of sympathy will commence, and widen, till it extends over the whole surface. Drop the pebble in, and the circling waters will show it. This has been done at this spot. A movement has been commenced here upon a subject most nearly affecting the community; it has been carried forward by individual munificence and energy; and it has now reached a point when it is proper that we should come together and mingle our feelings and sympathies in view of its anticipated results.

Nor is it surprising, when we look at the present position of things in this country, and at the results which may be reasonably anticipated, that so much interest should be felt. This does not arise solely from

an unusual manifestation of individual liberality and public spirit wisely directed, but from the fact that the establishment of such an institution as this is an indication of a general movement, a rising tide coincident with individual effort ; and from the hope and conviction that though this institution may just now be borne up by this tide and placed for a time above high water mark, yet that ere long the waters will come up and surround it, and perhaps bear others still farther on. It marks, and tends to facilitate an advancement in that system of education which has been the object of so much solicitude to our fathers, and upon which individual happiness, and the public welfare so much depend.

That individual happiness is connected with extensive and accurate information respecting the past, with a perception of facts, and laws, and relations, as they exist in God's universe, and with that general culture of mind which the acquisition of such knowledge implies and induces, cannot admit of a question. This is generally admitted, but it may be doubted whether it is upon right grounds ; and education can never do for man what it ought, till it is pursued with reference to its highest ends.

Many suppose that the chief advantage of education to the individual arises from the facility it gives him to acquire property, or to take a better relative standing among his fellow men. This view of education, so far as it is true, ought not perhaps to be discouraged. If these advantages are to be gained by it, I see no reason why they should not be thus sought, more than I do why men should not put their sons to learn mechanical trades, or behind the counter, with the same view. But this is a low and mercenary view, and I do not hesitate to say that if it were universal, all that now excites the



enthusiasm and warm devotion of the highest order of minds would be gone. The moment that takes place, literature is prostituted, and its institutions, being but the means of a selfish advancement to a few, will lose their honor, and perhaps be trampled in the dust.

But to me it seems that if there is any one thing that may be regarded as an end and not as a means, it is the expansion, by a true culture, of the mind of man. Wealth is a means, place and power are means, but this is an end. This is in fact the highest result that is wrought out, we have reason to believe that it is the very result intended to be wrought out, by the whole frame-work and the steady course of nature. This frame-work cannot stand, this wonderful harmony cannot be preserved for its own sake. It subserves indeed, material uses, it ministers to bodily wants, but it has higher uses than these, to which material uses and bodily wants are themselves subservient. The opening flower, the ripening harvest, the falling leaf, the running water, the starry concave, have a voice that speaks to the spirit of man, to instruct him, and to lead him in the way that is good. It is not, therefore, in the city only, in the chief places of concourse, that wisdom cries and understanding utters her voice ; it is also in the forest, on the hill-top, by the side of the still river. Whoever will observe the constitution of nature with reference to this, will see that it is wonderfully adapted to chasten and elevate the feelings, to awaken curiosity, and to call forth the observing and reflecting powers of the mind. This is an end which enters into our very conception of man as a rational and a progressive being ; we can conceive of him as having no bodily wants, or as having those wants supplied without labor ; we can conceive of him as divested of those selfish and ambitious passions

which are now too often the motives to mental effort ; but we cannot conceive of him as acting in his true character as a man, who is to become in knowledge and virtue what God intends him to be, except in connexion with the expansion of his higher powers. The more these are strengthened and expanded the stronger is our feeling of satisfaction, and the stronger would it be even though man had no physical wants to which he might cause science to minister. We love to see the river increase as it moves onwards ; we love to see the pillar of light in the aurora borealis shoot upwards till it reaches the zenith. Men speak of material beauty, and well they may in such a world as this ; but to me there is no object upon which the eye can rest with so much satisfaction as upon a community of young men in a course of true progress, coming forward to be what they ought to be, and to lay the fruits of their ripening faculties upon the altar of the public good.

It is not then to elevate some above others, or to give them an undue advantage that seminaries like this and our higher seminaries are established. It is to elevate the nature of man, to quicken and call forth all that is good within him ; and since, in a government like ours, there will always be a continuity from the highest to the lowest, it is to do what we can to elevate the whole mass. It is to join the top of the water-spout to the cloud so that the lowest drop may be taken up and float in the upper sky. It is this high and disinterested idea of the elevation of man, which can, and ought to be felt by all, that gives their chief interest, when they are estimated as they should be, to the institutions of religion and of learning in a country. This makes them points around which associations cluster that bind men together in links as strong as steel. They are like the

great men of a country in whom all have a property, and whose greatness tends to elevate all. But let these points vanish, let religion and learning cease to have their sanctuaries, and there would be little left which a good man would wish to call his country. I dwell on this point here, because it will be seen that if the true and highest end of education is lost sight of, buildings and apparatus can be of but little worth.

But if it is so obvious that individual happiness depends upon proper culture, the connexion between that and the public welfare, in a country like this, is not less so. The first and fundamental proposition in our government is, that the people must rule. Their will expressed according to the forms of a constitution which they have themselves adopted, is and must be, the law. But a second and perhaps equally important proposition is, that the people should be so educated as to be fitted to rule well. These are the fundamental principles of a republican government. If they shall be kept to, then the superficial divisions and rents of party will not extend to the foundation, and the building will stand. If not, there is no charm in the forms of a free government by which they can preserve themselves, nor any alchimy in any forms by which intelligence, and justice, and purity, and kindness, can be extracted from the associated action of men, ignorant, unprincipled, intemperate, and selfish.

That the people *can* be thus educated there is no doubt. The question whether they will be, is of greater interest than any other. But if they are to have an education that will meet the wants of society now, it must be one that will be to it a stronger cement than has been needed heretofore. We are not, as in the times of the revolution, pressed together by a force from



without ; the great men of those days are gone, and we have none like them who can become points of union within. More men than formerly look to the government as a means of subsistence through office, rather than as the dispenser of equal and general blessings, thus increasing the tendency to faction and corruption. The amount of business and the facilities of intercourse, stimulate the activity and the passions of men to a higher point than ever before ; and who can doubt, when these facilities are still farther increased, that there will be, in times of excitement, mass meetings of tremendous extent and power ; and unless those composing them are educated as no people have ever yet been, they will interfere with the proper functions of the government and perhaps change its whole character. The whole movement of society is accelerated and it generates and conducts more rapidly than hitherto, the elective fluid of excitement and passion. And while a higher and more general education is thus becoming indispensable, the people are slow in appreciating its necessity. They hold on too strongly to that thriftless parsimony which prevents their having better instructors. There is still too, to a large extent, an undue estimate of talent and mere intellectual education, as if that were all that we needed ; and, as I have already said, there is a low and mercenary view of the great end of education.

But notwithstanding all this, I believe this great work will be done. Public sentiment is aroused ; the eye and the heart of christian benevolence are awake ; the importance of moral education is better appreciated, and it is even possible we may yet have a system of education that shall act upon the whole man, the emblem of which shall be, not the moon, cold, cheerless, acting upon the eye only, but the sun, pouring forth light and



heat—knowledge and love—and calling up from the mould of man's original faculties the flowers and the fruits. There is too a Divine Providence, there is a Christian Religion, and in connexion with the overruling and moulding influence of these, I feel a cheerful confidence that this great work will be done, and that there will be wrought out from our free institutions a social order better than we have yet seen. This will not be done at once, for the course of human improvement is seldom direct, it is rather like that of the winding river, but it will be done. Those of you who have stood upon Mt. Holyoke will remember how your own Connecticut now reaches far off to the northward, now passes in a directer course at your feet, and then winds, or rather did wind around the great circuit of Hockinum at the south, making scarcely an ell of progress for a mile of movement, and then passes off like a long ribband of light towards the ocean. Such we must expect will be our course—and, if I may be permitted to extend the figure, I would say that we must wait with patience, and row with vigor, whether we seem to ourselves to be going backwards, or as now, to be coming round the great bend.

But if this is to be done, the question arises—How? To do it perfectly we must have first, a right system of institutions and material apparatus; second, the right branches must be taught; and third, they must be taught in the right time and manner. These are obviously the three conditions of a perfect system of education; and so far as I shall attempt an answer to the above question, it will be by some general observations on one or more of them.

First, then, I observe that no change is needed in our present general system. That system has grown up

from the wants of the people, and is complete in all its parts. We have first the Common School, where the whole people are, or should be, taught so far as to qualify them for the duties of men and of citizens. We have the Academy, where all who choose may qualify themselves to enter College, or to commence, with a limited general preparation, a course of professional study. We have then the College, and the Professional School. These qualify men for the professions, for the business of instruction, for legislation, and for those literary and scientific labors which please and refine and elevate a people. These are all essential to a well organized community. They are all needed, and in one sense equally needed, since they are parts of one system, and so exert a reciprocal influence, that neither can be what it should be without the other.

This reciprocal influence is what many are slow to understand. It is because of it that the establishment of this institution, is, as I have said, of general interest. In other states of society, this would not be so. If society were divided by a horizontal line into different classes, it would be chiefly for the benefit of one class. If there were no common schools, as at the south, the general interest would be much less, since it could not as here, reflect and diffuse its light. But here every thing circulates freely. If this institution prepares better teachers for the common schools, they will send back to it scholars better prepared, and it may be able after a time, to relinquish to the common school some of its branches, and to elevate its own course. If, again, it sends scholars to College better fitted, and College, to say nothing of other and indirect benefits, will send back to it better instructors, and may, in its turn, be able to relinquish to it some part of its course. This

process has, indeed, gone on to some extent within my remembrance, but it needs to go much farther. I see no other way in which our general system of education can be elevated. We need, and must have institutions like this, which shall give a thorough preparation for College in the English, as well as Classical department, and which shall not only be thorough as far as they go, but shall carry the student much farther than he now goes in them. I see no difficulty in it, and I hope to see the day when the most that is now studied in the Freshman Class, in College, especially in languages, shall be required for admission, and shall be thoroughly taught in schools like this. This would relieve the Colleges from the heavy load they are obliged to drag when the classes are poorly prepared, and would give them time, not only to be more full and thorough in their present branches of science, but to introduce new ones as the wants of the age may require.

But reverse this process, and the results will be reversed. This nothing can prevent. Hence we see how unwise must be any feeling of jealousy towards the higher seminaries. This feeling has existed, it exists to some extent now, and sometimes conceals and justifies itself under a profession of exclusive attachment for common schools. So far as I have observed, the persons who speak thus seldom do much for any thing; but if they would really go to work in their favorite department, nothing would please us better. So far as they have ill-will towards the higher seminaries, it would operate much like that of the passionate woman who poured boiling water around the roots of her husband's favorite peach-tree with the intention of killing it, but in fact only killed the worms, and stimulated the roots, and made it bear such peaches as it never bore before. Let



the common school be made what it ought to be, and it will create a thirst which it cannot slake. The numbers will be increased who will not stop there. They will find their way to the Academy; they will scale the walls of these out-posts of knowledge, and will not rest satisfied till they have entered its citadel, and taken a broad survey from the highest point in the land where its flag is flying. Means may be wanting, but they will be furnished; buildings may burn down, but they will be built again. The people will feel that they have a right to provide themselves with the best means of education, and they will do it.

Wherever, therefore, you give an impulse, it will be felt throughout. The system is articulated and it is good; but what we need is to give it greater thoroughness, and efficiency, and compass. We are now like that scientific farmer who has a good system of rotation of crops, but who does not manure his land, or plough deep enough, or keep up his fences. We have common schools; but many of them are in buildings without taste, without a library, without proper seats or proper means of warmth and ventilation, and above all, without competent instructors. We have Academies; but many of them were built by a few enterprising persons for the credit of the village, and are without endowment, without apparatus, without steady patronage, and without the means of commanding a permanent instructor, or of prescribing a regular course. We have Colleges; but some of them are in debt or embarrassed, and by no means able to do what ought to be done by institutions of that class. Well therefore may we rejoice in any event that promises to give efficiency to this system. The ship in which we are embarked is a good one, but it needs to be better fitted up and better manned.



But if our present system of institutions and external apparatus is good, the next question is, whether we teach all the branches that ought to be taught; or whether we do not retain, through prescription and prejudice some that ought to be rejected. Upon the first of these inquiries I shall not enter; but in regard to the second, many, as is well known, suppose that the languages are thus retained. As it is intended that the languages shall be thoroughly studied in this Seminary, and as its establishment has occasioned considerable discussion on this point, I may perhaps be pardoned for touching upon it though it was briefly discussed when the corner stone of the Seminary was laid.

It was then stated by my valued friend, and former instructor, that in his opinion the study of Latin and Greek is indispensable to a finished education. In support of this opinion he said, first, that "no studies are better adapted to form in a student a habit of making nice distinctions between things that differ." Second, that "no studies afford such a stimulus to the mind." Third, that "no other study gives the scholar such a command of language;" and fourth, that "no study prepares the scholar so well to understand the frequent allusions made by orators, poets, and historians, to ancient mythology and fabulous history." These reasons are briefly, but strongly enforced, and have great weight.

If I might be permitted to add something farther, I would say, first, of the study of languages in general, that it ought to be pursued because of the knowledge it gives us of mankind. There are certain things which every man has in common with all other men, and when we speak of human nature in our books of philosophy, we do not include in it any but these common qualities. But it is with man as it is with trees—there are impor-

tant varieties under the same species. An Englishman differs from a German as much as a hard maple does from a soft maple ; or a white, from a black oak. He who would know the oaks must study not only their common properties, by which they come into the class of oaks, but he must study white oak and black oak. And so with men. They are separated into great classes having the different faculties of the mind distributed in different proportions, having different prejudices and habits, different modes of thought and forms of literature. What can be more different than the oriental and the western forms of thought and schemes of philosophy ? What more unlike than the German and the French mind ? The Greek mind and the Roman were as different as is the graceful elm from the stately pine. But his knowledge of the race who should know it only as it appears in one nation, would be like his knowledge of a universal language who should know but one of its idioms. But language is the picture and counterpart of thought. It is to it, what certain impressions that I have seen of leaves upon paper are to the leaves themselves. Its analogies, its idioms, its figures of speech, and above all its generalizations show us the character and progress, not merely of the mind of man, but of national mind. He who is familiarly acquainted with the language of a people, is acquainted with that people. Hence the study of the language of a country gives us the local ideas of that country, and many of the advantages of traveling in it. I have no hesitation in saying, that he who is familiarly acquainted with the language and literature of a people, but without travel, would know them better than he who should travel among them without knowing their language. It is because there is this idiomatic difference, if I may so call it, in

mind, that many things cannot be translated from one language into another so as to convey the same impression. This reason however, as thus far stated, applies equally to ancient and modern languages; but if languages are to be made a part of general education at all, there are reasons why the ancient should be preferred. One is that they are, if not essential, yet nearly so, to those who are to enter either of the professions. Another reason is their common and intimate relation, not only to our own, but to all the modern languages. These are so much derived from them, that they cannot be understood in all their compass and force without them, and when once they are thoroughly mastered most modern languages are obtained with comparative ease. If a person wished to get a speedy and thorough knowledge of the French, Spanish, and Italian languages, he would probably gain time by studying the Latin first.

A second reason for the study of the classics is, their peculiar structure. In consequence of their inflections and forms of conjugation, prepositions and auxiliaries are to a great degree dispensed with, and the grammatical relations of the words are indicated in whatever part of the sentence they may be. This makes them better models than ours can be, of both compactness and harmony.

A third and more important reason, arises from the place which the works in these languages hold, and always must hold as standards of taste. The reason why they must continue to hold this place is to be found in a fact stated by Dr. Campbell, in his *Philosophy of Rhetoric*. He there says, that the useful arts, having their foundation in necessity, originate first, but that those arts, as architecture, painting, sculpture, oratory,



poetry, whose object is to please, come soonest to perfection. In the useful arts indeed, we scarcely know what perfection is. One generation easily comes up to the point reached with much toil by the preceding, and is ready to make advances. Here, wherever industry and genius break the path, mediocrity readily follows. But those arts, the object of which is to please by presenting the idea of beauty in material forms, and in language, seem to have sprung at once to maturity, as Minerva is said to have come fully equipped from the head of Jove, and if we would equal the great artists and orators of antiquity we must be such men as they were. If there is a summit, and they have reached it by the right path, then we must either wander, or follow their footsteps. Hence it is that the architect must study the Grecian models and orders of architecture; hence it is that every young artist makes it the first object of his wishes to go and study the pictures and statues of the old masters, and if those pictures and statues shall remain unimpaired, they will be the object of study till the end of time. But the classic writers are in style what the Grecian models are in architecture—what the old masters are in art, and we might as reasonably object to the study of the one as of the other.

A single reason more that I shall mention, may be found in the reciprocal influence of language and thought upon each other. Between these the connexion is more intimate than is generally supposed. Language is not only the medium, but to a great extent, the instrument of thought. The man who has language in which he can embody his thought with precision, will himself perceive it more clearly, and hold it more firmly than if he had no words but such as were loose and indeterminate. Horne Tooke says of language, that it not only



conveys thought, but is the wheels upon which it moves. Hence one language is better than another not only as a medium, but as an instrument of thought, and the man who has acquired a familiarity by use in discriminating nice shades in the meaning of words, will be far more apt to have, and to detect nice shades in thought. He has not merely acquired more power to think, but he has a better instrument to think with.

But while I speak thus of the absolute value of the ancient languages, I would say that their relative value has greatly changed within a century. During that time there has been a wonderful increase of the number and utility and grandeur of the physical sciences, and also a more earnest and intense scrutiny into the world of mind. This progress of science has drawn universal attention both from the intrinsic interest of the facts disclosed, and from their practical applications which have become so numerous and important that a knowledge of them is supposed by many to be the only part of a higher education that is practical. Of this part of education no one can think more highly than I do. I well remember when a perception of the laws of the universe first began to enter my mind, and it was like the dawning of a new day. But important as these branches are, they should not exclude the classics. If we would have a complete education, suitable instruction in these must be combined with that taste, and imagination, and power of expression, which are best cultivated by a study of the languages. This combination it has been the object of the Colleges to effect. There have however been practical difficulties. From want of proper instruction, from haste in young men to get along, and from the competition of different institutions, the languages have been studied so imperfectly that the

objects in view have not been realized. It is from this imperfect mode of study that many have been led to doubt the utility of the languages, for here one may go a considerable way and his labor be nearly lost, if he does not go a little farther—just as a man may go to the top of Saddle Mountain, and see very little, if he does not go forty feet higher to the top of the tower. Another difficulty is, that in the present accumulation of knowledge, the study of the languages occupies time which should be given to the sciences. A remedy for both these evils is to be found in institutions like this which shall give a more thorough preparation for College both in the English and in the Classical departments, and which shall, as I have already said, enable the Colleges to transfer to them a portion of their present studies.

This too would enable the Colleges to meet the wants of the community in another respect. It certainly is true that there is a body of scientific knowledge which ought to be diffused more widely among the people than classical studies can be; and that too in that thorough and complete form in which the Colleges only can give it. I would, if possible, by means of lectures and suitable apparatus, open the laws and structure of the universe to all. But if a more full and thorough course were given in the languages before entering College, then the College course might be so arranged as to drop the classics, say at the end of the second year, as some Colleges now drop them at the end of the third, and during the last two years, there might be a course of study and lectures in physics, and in mental and moral science, which should be practically thrown open to all. This would place the best English education, including mathematics, within the reach of all, and would be with-

out additional expense for buildings, apparatus and teachers. If something of this kind could be done, I think the wants of the community would be fully met in regard to the branches which should be taught.

It would now remain, if I should follow out the scheme of thought proposed, that I should say something of the time and manner in which these branches may be best taught. I have however already detained you too long to enter at length upon these topics, and shall only refer to two general characteristics which, I understand it is intended shall pervade the whole course of instruction in this Seminary. One is thoroughness ; and the other is moral teaching based on the Bible. If both these can be secured, we may safely leave details to take care of themselves. Where these are not, nothing can be right, where they are, I think that we may say that in this age of light in regard to the proper modes of teaching, every thing will be essentially right.

Without thoroughness no education can be what it ought to be in any respect. The want of it not only vitiates our knowledge of particular subjects, but it implies the formation of such habits as must unfit a man for any difficult and responsible station. Even wrong methods of study thoroughly pursued are better than right ones pursued laxly, for they give the student right habits and mental vigor. From various causes there has hitherto been a great want of thoroughness in our preparatory schools, and there is no point on which reformation is more needed. Thoroughness can be secured only on three conditions. The first is, that you have a permanent instructor ; the second is, that your permanent instructor be a thorough man ; and the third is, that you have a prescribed course. For each of these, provision has been made in this Institution.



In regard to moral and religious instruction, I am happy to feel that I am in a region where there is less need of inculcating its importance than in most others, and where those unfounded and dangerous opinions of the sufficiency of mere intellectual education have not taken deep root. Strange indeed it is that they should have been prevalent any where. Has not man a moral nature? Why not then cultivate it? Is it not the highest part of his nature—that to which the control of all his other faculties is entrusted? Is it not moral evil pre-eminently that causes the unhappiness of individuals and of society? Are not intellectual light and power a curse when under the direction of moral depravity? Is not the morality of the Bible perfect? Are not its teachings often accompanied with a Divine power? In a christian community but one answer can be given to these questions, and it must settle forever the propriety of our seeking to bring the moral nature of the young under the control of the principles of the Bible. I think of education more highly than as simple instruction—the giving of information. I think of it as that which imparts and moulds the principles of action. And if this is to be done, let us at least go as far as that infidel philosopher who was once found teaching his little son the New Testament, and who when he was inquired of with surprise why he did it, said, “After all, my friend, there is nothing better.” Long may it be the sentiment of all those who have the formation of the youthful mind—“there is nothing better.”

Having then these two characteristics of thoroughness and moral instruction broadly enstamped upon its course, with a liberal endowment, with a healthy and favorable location, with experienced and successful teachers, with buildings convenient, beautiful, soon to be fully comple-



ted, and the grounds in connexion with them tastefully adorned, this Seminary may hope for distinguished usefulness and success. Doubtless there will resort to it, as to all others, some who are indolent, reckless, and wanton, who will pervert the provisions made for their good, who will, perhaps, deface the buildings, and spread moral contamination around them. It does, indeed, sometimes seem strange that this must be so. But we are to remember that God's world is better than any thing that we can build, and men do so in that. When we remember this, we are not only prepared to expect such things, but to treat the unhappy persons who do them with forbearance and love. But while some such instances are to be expected, the Founder and Trustees of this Seminary may reasonably hope to see it bringing forward many young men of right habits and principles, storing their minds with knowledge, strengthening them by discipline, and preparing them for usefulness in the church of God, in our beloved country, and in the world. To this high purpose, imploring upon it the blessing of God, we now devote the Williston Seminary.

## NOTE.

THE Prudential Committee of Williston Seminary have thought it important to make the following statement in regard to the Seminary, for the information of the public.

This Institution was incorporated in Feb. 1841; and opened for the admission of students the 2d of December following. The buildings are commodious, convenient and elegant; and the accommodations ample for a large number of scholars. The whole expense of these buildings, the grounds, necessary fixtures, and suitable apparatus and library, which the Founder provides for it, will amount to a sum between \$12,000 and \$13,000. The Seminary has besides a cash fund of \$15,000 safely and profitably invested. Thus, the whole amount of the donation of the single individual to whose munificence the public are indebted for this Institution, will exceed \$27,000. The trustees are empowered to hold personal and real estate to the amount of \$50,000. The present Board of Trustees is composed of ten members, viz.

HON. SAMUEL WILLISTON, PRESIDENT.

REV. HEMAN HUMPHREY, D. D.

REV. EMERSON DAVIS.

REV. JOHN MITCHELL.

REV. WILLIAM BEMENT, SECRETARY.

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DEA. JOHN P. WILLISTON.

HON. WILLIAM BOWDOIN.

REV. MARK HOPKINS, D. D.

PROF. WILLIAM S. TYLER.

There are four Terms, of eleven weeks each, in a year. The tuition is

\$3,50 for the lower branches of English studies.

4,00 for the higher “ “

4,50 for the Latin and Greek Languages.

It is always to be paid in advance.

The lower English studies are Orthography, Reading, Arithmetic, Geography, English Grammar, History and Rhetoric.

The higher English studies are Algebra, Geometry, Surveying, Mensuration; Natural, Moral, and Intellectual Philosophy; Astronomy, Chemistry, Botany, Physiology, Book Keeping, Composition and Elocution.

Thorough instruction is given in Sacred Music and Penmanship, by accomplished masters, without any extra charge to the students.

It will be regarded as an object of the first importance not only to teach the Languages and Sciences thoroughly, but also to give faithful moral and religious instruction.

Both sexes are admitted into the Seminary, at any age, to pursue the study of the languages; and at the age of 14, without an examination, to pursue English branches; and under that age, if the candidate can sustain a satisfactory examination in the studies pursued in common schools. None are, however, admitted into either Department for less than one Term.

About ninety pupils have already entered the Seminary. Many of these occupy rooms in the Seminary building. These rooms are furnished completely with every thing necessary and convenient, except beds, bedding and towels. The occupants are charged for the use of the rooms and furniture, \$1,50 each, a Term, for the first class of rooms, and seventy-five cents each for the second class.

Nearly thirty board together in a convenient tenement, fitted up for the purpose, and have their board at cost. A larger number can be accommodated with board in the same manner. Two of the teachers room in the building with the students and board at the same tables. The cost of the board, it is hoped, will not much exceed one dollar a week.

The Seminary is located at Easthampton, 4 miles south of Northampton, and 12 north of Westfield, on the post-road from the former place through the latter to Hartford. It is in a region distinguished for its healthfulness and good morals.

The present Teachers are

LUTHER WRIGHT, M. A. PRINCIPAL.

DAVID M. KIMBALL, M. A. } ASSISTANTS.  
ZUINGLIUS GROVER. }

COL. ASA BARR, *Teacher of Sacred Music.*

— — — *Teacher of Penmanship.*











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